

THE
RESULT
OF A
DIALOGUE
concerning the
MIDDLE-STATE
of SOULS.

Wherein is asserted,
The Ancient Doctrine of
their Relief, obtainable by
Prayers, Alms, &c. before
the Day of Judgment.

By F. D. Professor of
+ — Divinity.

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For the Right Ho-
norable and Learned,
Henry Lord *Arundel*
of *Warder*, &c.

The *Mecænas* of all Lear-
ning and Vertue.

May it please your
Lordship,

Some Aristopha-
nes, removing the
controversy of the
Midle-state of Soules
out of the Schools, and
improvidently thrust-
ing it (in English) into

A 2 the

The Epistle
the hands of Ladies,
whose curiosity is not
alwayes proportioned
to their capacity, hath
been instrumentall of
great Scandall. Hence
upon intreaty of such,
who may command, I
interposed, endeavour-
ing to clear the state of
the Question, as I
thought, without vio-
lence, it might import;
this occasioned a reci-
procation of Epistles,
wherein I would gladly
pre-

Dedictory.

prevent all misunderstandings, as also in the Synopsis of our Tenets, which I formerly gave in such matters, which were esteemed proper for the times.

The Result I present to your Lordships most judicious view, also to your noble Patronage. If it conduce to any good, I shall be sure of the guerdon I hope for. Your Lordships hereditary goodnesse will par-

The Epistle, &c.
don my boldnesse, encouraged by your known Vertue, and great love of Truth, who ambitiously subscribe, what by many titles, my duty obligeth me to be,

My Lord,
Your Lordship's
most devoted servant
in all duty,

F. D.

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ral Councel of Florence,
and of *Pope Benedict* the
eleventh, his *Bul*, against
those who hold, that
none went to Heaven till
the day of Judgement ;
you much insisted, that
neither of them defined a
Redemption out of *Pur-*
gatory before the great
day. The Greeks there
called it *καθάρσιον*. It must
be confess'd, that their
principall design was the
condemnation of *Joh. 22.*
his error, which though
he recanted, yet to pre-
vent any resuscitation of
it, it was judged neces-
sary conciliarly to con-
demn

denn it. In discussing, or rather explicating the latitude of this, they descended to particulars, *Who* and *When* each sort went to Heaven, either at, or after their deaths, according to their several conditions; and therein delivered their sence of this, as being in part involved in the former. So that it was a Conciliary Declaration of the Churches Doctrine, as to this: that is, of the whole Christian World, as all prior or posterior Doctors, not violented (for it is ealie to mis-apply,

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and even elude the Fathers with voluntary glosses out of *Chamier*, and other such like blasted Authors) and the universal tradition orally delivered, and the constant practice of all Catholics, declare.

See in S. *John Damascen* almost all the *Greek Fathers*, even inclusively, from great *Dyonisius* to himselfe, and some of the Latines also are recorded in him, who all assert this, and say, that from our Lords Disciples it descended, & obtained in, and through the whole

whole Church of God with great profit to the dead. And that you may clearly by one understand the received interpretation of the rest, see there the story of great *Macarius*, who had from God this Answer: *Quo tempore, inquit, mortuorum causa preces offers, tum sane nonnullius solatii sensu afficimur.* Thus a dead man's skull answered him. We must not then expect *Dooms-day* for an answer of our Prayers. Nay, *S. Damascen* faith, it is a *new, absurd* doctrine, suggested

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by the Devil, *Pia omnia opera, quæ mortem sequuntur, nullam omnino defunctis utilitatem afferre:* & truly his ingenuous sense is, that to deny any profit by them before the day of Judgment to the dead, descends from the Devil. I refer you to all the Fathers in him; whence you will see how they are violented for the contrary by others.

It is a most unquestionable rule in this matter, as to the affirmative, though *a posteriori* (as we speak) amongst all probable Doctors, who
have

have the honour to have their memories celebrated in the Fasts of the Schools, *That whatsoever is declared in a Generall Councel, which is received, or not impunè resisted by Catholique Doctors of the age wherein it is celebrated, is by all Christians to be admitted in the same degree in which it is there declared.* Which Rule comes home to all points by Sectaries now controverted, as I have particularized in my *System*: and especially compels us to an acceptance of this present *Article*, according

B 4

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cording to the same place
 it obtained in the *Coun-
 cel of Florence*, and the
 age wherein it was cele-
 brated. The first I have
 specified as far as this
 place permits. The later
 is evident by all Writers
 then, and ever since, in
 the *Church*: though *Mar-
 cus Ephesius*, an eminent
 Greek Schismaticque, if
 not rather an Heretique,
 who was present in the
 Council, recalcitrated in
 vain against it, in some
 particulars, but not a-
 gainst this at all; which
 still confirms us in it.
Gennadius, the *Patriarch*
 saith,

faith, this Councel was, *ubique promulgatum*, & *ab omnibus gentibus receptum*: only *vulgares quidam homines*, & *indocti* did contradict. He adds, if any capable of reason resisted, it was pravity of mind, not learning but foolish presumption and vain glory, which moved it. Here he glances at *Marck*, and others deceived by him. All this faithfully applied, irrefragably declares our obligation to accept this truth accordingly.

And moreover as to us in particular, the general

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neral resistance made against this new Purgatory, by all at the very first dawning of it in our insular Hemisphere, as being a novelty opposite to what all from their infancies had learned, convinces the same. Nay Mr. *Whites Sonus Buccina* will inferre so much, and alone suffice according to him, to prove matters even of Faith. But let us go further: if every person from hence to *Cades* in *Spain*, and from thence to *Rome*, and from thence to *Constantinople*, and from
thence

thence to *Jerusalem*, through both Churches were asked, whether in their prayers for the dead, they do not hope to help them to Heaven before the last day? every one would assert it.

CHAP. II.

It is not matter of Opinion.

Therefore most certainly the hope of present easing them, was not grounded on matter of Opinion, which intrinsically involves actual fear, or doubt, of the truth,

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truth, else they would have praied faintly: but it is a traditionary doctrine, and under that notion, by all understood. Hence we never read in Scriptures, Councils, or Fathers, any one clear assertion (as sufficiently appears in those which are most urged) *That all those that go to Purgatory must be necessarily detained there, without any relief, till the day of judgement*; which sure were impossible, if there had been any fluctuation in it, or if they had been of that opinion,

pinion, as some gently
perswade us.

That some things have
been delivered to poste-
rity in the Church, which
could never obtain more
authority than opinion,
I have made evident in
my *System*, even in grave
Subjects of which num-
ber this was not: but
how to distinguish such
from doctrines of a high-
er nature, in case Holy
Church did not convey
clearly their qualificati-
ons with them, as in some
cases, evidently it did
and in others it did not,
as there I give instances ;
then

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then the onely way is to return to *general Councils*, that they according to their office may *conquisitione facta*, after the example of the Apostles, *juridically* appoint to each their seats, where all must *acquiesce*, as here was done conformable to all antiquity, as I have declared, and shall more.

CHAP.

CHAP. III.

Why the resurrection is inculcated.

THe Holy Scriptures indeed, our B. Lord, and especially, B. St. Paul, and since them, holy Church, and Fathers, most pressingly inculcates the truth of the general resurrection, as being the *basis* of our hope, the motive of piety, and good works; all which would be adjudged fruitless by the generality of men, if it were not for this: though even *Aristotle*

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ristotle, who with the rest
of his friends of *Athens*
would have laughed to
have heard Saint *Paul*
Preach, and assert it ; yet
they would judge vertue
to carry and bring with
it a present reward , for
which it should be em-
braced : but our expe-
ctations are infinitely
higher by our believed,
and hoped for resurrecti-
on ; and therefore it al-
waies produced propor-
tionate effects in Gods
holy Martyrs, and Saints,
especially in those first
times , as the course of
Gods providence requi-
red

red, and therefore there was a necessity effectually to settle this radical doctrine, as also of the last judgement to inculcate a just fear, as *S. Paul* did. This other of relief of souls, in, and out of Purgatory, being of far less concernment, as to the generality of mankind, and being as it were a particular of it, or sub-alternate to it, needed not so strong & frequent inculcation, though holy Church did not take it up upon vulgar and light hear-sayes, but with, and by the Apostles Prædications :

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tions : which, according to *S. Augustines* Rule, are sufficiently proved by the Churches Doctrine, and practice. The holy Scriptures themselves, as interpreted by antiquity also declare it, which are obviously knowne: Neither do the Texts, though brought with violence, touch the contrary; nor were ever so interpreted. Some mistake also ariseth in this business, from not observing, that holy Scriptures, and from thence holy Church, and the Fathers frequently understand by Resurrection,

g ction, even the assump-
 e tion of souls to Heaven
 y without the bodies, and
 , therefore S. *Aug.* calleth
 y the later of soul and bo-
 as dy, the *perfect* resurre-
 i ction, as condistinct from
 h the former, in his *care of*
 : *the dead*, c. 6. But here
 , we treat of the Churches
 o practice and doctrine;
 ; which are cleare even
 r amongst the Greekes as
 l well as Latines: You
 s, know, that according to
 at Mr. *Rushworth*, and Mr.
 m *White*, (whose authority
 d cannot be denied by you)
 y the publique practice, or
 e oral conveyance, demon-
 n, strates

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strates universal Tradition,
and consequently Christian Truths.

Therefore when I look
upon the anxious solici-
tude, with which now,
and in all former ages,
good Christians, Greeks
and Latines, have prose-
cuted their friends de-
ceased with their Pray-
ers, Alms-deeds, which
all Christian Monuments
declare: methinkes it
were strange now at
length to have all re-
solved into a cold Ob-
lation, or Prayer for
Doomsday: wherein their
particular Allies are no
more

more concerned, than all others : & so all the pious indeavours of friends are of no effect , as relating to what they intended in order to particular persons , but might as well be contracted into a general Prayer for all the dead , against not onely orall tradition , but the manifest writings of the most ancient and learned in the bulke of the Fathers ; as *S. Aug.* is sufficient testimony for all the rest, in his Treatise of this subject, titled by him, *A care of the dead*, where he supposeth it to be

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be the common sense of the whole Catholique Church, that particular persons dead, who have acquired merit in their life time, by which such things may be rendered profitable after death, do receive benefit by what is done for them religiously after their decease: and he speaks cleane through the whole Book of actual benefit, profit, help, advantage, availment, and rest to be procured for the souls. And lest we should glosse it for the foules in their reunion with their bodies, he
fre-

frequently speakes con-
 distinctively of the soale
 as separated from the bo-
 dy, or as it is when the
body is dead; and he
 saith, that then it *recei-
 veth succour*: which, as
 he shews, and I have said,
 was the practice of all
 Churches in their pub-
 lique Liturgies. I do
 not esteem it constancy,
 but obstinacy, to intort
 antiquity to our sense
 gainst their own.

CHAP.

CHAP. IV.

*The senses of Greek, and
Latine Lyrurgies and
Fathers.*

AMongst the Greeks,
I observe in their
Liturgies, that some-
times they pray with *Ter-
tullian, de Monogamia*,
that the dead may have
refrigerium, that is, some
ease, as *S. Greg. Nazian.*
his Liturgie p. 34, in the
Rubrick. Other times
they pray, that they may
be put into a place of
lightsonness, where sor-
row is banisht and groa-
ning,

ning, &c. as in *S. Basils*
 Liturgie. Sometimes that
 they may rest in *Abra-*
hams bosome, as in *S.*
James his Liturgie. All
 these intimate a change,
 a present relief, though
 not alwayes a release, as
 the stile evidently im-
 ports: which destroys
 your very ground; for
 you teach that no pray-
 ers can relieve, or change
 them till Doomes-day.
S. James in his Lyturgie
 prayes, that God would
 cause the souls to rest
 with the Saints. You say,
 he meanes, that they
 may not rest, or have
 C ease

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ease, or lightfomness, &c. till after the day of judgment. Besides, they constantly pray for the remission of their sins, as in *S. Basils* , and the rest; this is not for the resurrection : and finally they pray for all, who died in communion of the faithful, and for particular persons recommended to the Priest, in each particular, exactly agreeing with the Roman Church.

Hieremias, their *Patriarch*, follows them, and the sense of both Churches frequently appears to be, that by their prayers
they

they may obtain present ease, *ut a pœnis releventur*, saith the *Council of Florence* in the decree in *Gennadius*.

There was a question amongst some of the ancient, *whether souls* (except of *Martyrs*) had a *facial sight of God before the last day*: the progreſſe of it I have examined in my *System*. Hence some ſpoke warily, touching the full releaſe out of Purgatory; which involves a going to Heaven; but all agreed as to our preſent eaſe, and relief by Prayers, Alms-

C 2 deeds,

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deeds, &c. The not ob-
serving this, hath made a
misunderstanding of som
of the Fathers in this
matter.

Truly sometimes they
pray exprelly, that they
may enter Heaven before
the last day, as St. *Am-
brose* upon the death of
Theodosius: *Dilexi, &
ideo prosequar eum usque
ad regionem vivorum, nec
deseram donec fletu, &
precibus inducam eum, quo
sua merita vocant, in
montem Domini sanctum,*
&c. he will never leave
praying, till by his pray-
ers and teares he hath
brought

brought him out of Purgatory to Heaven. We need no more for both *Churches*: he a great *Latine Bishop* well acquainted with the sense of both Churches, promiseth this for the *Greek and Latine Emperor*, in presence of the Emperor; also a *Grecian* born, and of the *Court* where were present as well *Greeke* as *Latine Prelats*, and *Doctors*. If this had not been the publick sense of all *Churches* in their obsequies for the dead, there wanted not *Zelots* then, and after, who

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would have reprehended
this publique attempt,
which you call *Novelty*,
by them adjudged *Pie-*
ty.

St. *Chrysostome* Homil.
41. in 1. ad Cor. after a
long discourse saith thus:
Si Jobi illius liberos pa-
tris victima purgavit,
(Job. 1. 5.) *quid dubites*
e nobis quoque si pro
dormientibus offeramus,
solatium quiddam illis
accessurum? This *some*
comfort concludes a pre-
sent change upon our
Prayers: this cannot sig-
nific *Heaven*, where is no
such diminutive, as *quid-*
dam

dam solatium : this surely cannot be *Doomsday* ; which agrees with Saint *Augustines*, *Neque negandum est, defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium Mediatoris offertur, vel eleemosynæ in Ecclesia fiunt, &c.* 9.2. *ad Dulcitium* : and in his *Enchyridion* to *Lawrence* c. 110. as elsewhere he distinguishes three sorts of the dead, whereof the midle are only capable of this help, and in his *Care of the dead*, c. 4. he tels us, that Christians in their Prayers *recommmend the*

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third to God by the
in the Saints.

to take them
in company when
they are alive, accord-
ing to you ; but S. *Aug.*
dreamed not of that good-
fellowship, but present
ease, for surely S. *Aug.*
his easing them is a pre-
sent change. I could ren-
der it fastidious to the
Reader, if I should bring
in particular the sense of
Greek and *Latine* Fathers,
which, in reading them, I
have noted. And though
some *Criticks* do not give
a due esteem of S. *Grego-*
ry the great, and Venera-
ble

ble *Bede* their Histories, which *Baronius* elegantly defends ; yet no man of reason can doubt , much lesse deny, but that their loud approbation of the particular releases of souls, and the worlds not resisting their truth , abundantly declare the sense of the whole Christian world to have been, That by *Prayers* *soules* might be delivered out of *Purgatory*, before the last day. Nay, they did not only not resist them, but both *Greeks* and *Latines* positively approved of them. For Pope *Zachary*

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had his bookes of *Dialogues*, without any restriction, in so high esteem, that he himselfe with his approbation, translated, and recomended them to the *Greeks*. And S. *John Damascen*, and other *Greeks*, with much reverence received, and often cited them, as I have frequently noted: and therefore no wonder, that Venerable *Bede*, following our first Christian Master, St. *Gregory* (though he himselfe sharp-sighted) gives more examples of the like; as also S. *John Damascen*. These two
confi-

(considering the eminency of their virtue and learning, and both great Searchers of antiquity, and both received as Assertors of truth in their respective East and West Churches) may alone suffice to witness the Churches Doctrine. Now (as S. Aug. c. 10. in his Care of the Dead, saith) if we should say, that these things were false, we might be thought to use more boldnesse than became us, both in regard of the writings of some faithfull Christians who report it, as also in regard of the
te-

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testimony and sensible ex-
perience of those, to whom
such visions have hapned.*
May not this justly be
applied here?

Also consider who St.
Gregory, Pope Zachary,
and St. Chrysostom were,
and they shall carry on
their backs both the *La-
tine* and *Greek* Churches.
And hence the Council
of *Florence* in the very
Decree (as I have noted in
another Book) speaking
for, and in the name of
both Churches, sayes:
*We define, &c. that those
souls, who, after they
have contracted the ble-
mish*

blemish of sin, are purged either in their bodies, or, being uncloathed of their bodies, are presently received into Heaven: and Pope Benedict saith, Before the resumption of their bodies. We can require no more as to the Doctrine of both Churches; since, as you see, the Decree is consonant to both.

It's true that the *Roman Lyturgie* in the *Sequentia* doth wonderfully inculcate the horror of Doomsday, partly to move us living to a right apprehension of our concern

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cernment in it ; partly that the dead may receive comfort before the last terrible day. Neither can the words have any other sense : for certainly the souls in *Purgatory* are not ambiguous of their judgement in that day , as all Christians agree : and therefore the Church concluding, prays to God , to give all the Faithfull rest from henceforward, to prevent the rigour of that fearfull day.

It's truly a mistake to say , the *Greek Church* did not admit this Doctrine

ctrine before the *Council of Florence*, since it is most evident, that their Doctrine was not at all changed, or disliked even upon examination, as to this of *easing*, and *delivering souls out of Purgatory*, or translating them into *Abraham's bosom* by Prayers, &c. but only in the beginning was examined how far they agreed with Pope *John's* error against the facial sight of God; and this was amended by common consent. Nay, their practice was never questioned, or doubted of: which
was,

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was, and is, the same with the *Latines*, as hath been shewed ; and therefore *Cyril* repeating, and expounding the manner of their *Lyturgies* , saith : ΜΕΓΙΣΤΗΝ ὀνησίαν προσέουσι τῆς ἐκκλησίας ἡ ψυχᾶς, &c. That is, We believe that it will be a *wonderfull help to the souls*, for whom supplication is offered of this holy and terrible sacrifice. Can any man refer this *wonderfull help* to a cold expectation of *Doomsday* ? And hence we see in the third action of the General Council of *Calcedon*, how the pro-
cess

cess was admitted of *Ischy-
rion* against *Dioscorus*
for not having distributed
faithfully, the abundant
Alms by Legacy left to
Monasteries, for the souls
of the deceased, which
uniformly agrees with
the Modern practise of
both Churches; and ther-
fore doubtless the sense
of both Churches, as now
they appear evidently to
be the same; so in all an-
tiquity they were uni-
form, as to hope of relief
by prayers, especially by
Masses, as there is clear,
and in many private *La-
tine* Synods.

Nei-

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Neither can it be other than a great *Sophism* to accuse the *Roman Churches Offertory*, as if in praying to deliver the souls of the Faithfull a *pænis inferni*; which is a general term signifying both, and so used, it should import any thing else here, than from the *pains of Purgatory* to life: which cannot have any other sense than of *Purgatory*, since there is no redemption in Hell; and the souls for which they pray, die no otherwise.

Again,

Again, the Church in the Collects prays to give them *refrigerii sedem*, &c. a seat of refreshment, which speaks our *Purgatory*. These and all other Texts assure us of the Churches sense of praying to deliver them before the great day: however by strength of wit the clearest actions may be in order to weaker judgments made dubious, as we see in *Courts*, the best causes by corrupted *advocates*, so clouded, that they seem unjust. But the knowledge of this is
fo

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so universal, that here
may be said what St. Au-
gustine, lib. de duabus
anim. c. 12, saith of liber-
ty: *Nonne ista cantant*
& in montibus pastores,
& theatris Poetae, & in-
docti in circulis, & docti
in Bibliothecis, & Magi-
stri in scholis, & antisti-
tes in locis sacris, & in
orbe terrarum genus hu-
manum. All sorts of
Christians, each in their
several postures, and vo-
cations witness this truth.

CHAP.

CHAP. V.

*Traditions alone cannot
prove faith in all Ar-
ticles.*

THis was *S. Hieroms*,
and all the Fathers
one (though not *only*)
constant test of new doc-
trines. And you profes-
sedly esteeming the testi-
mony of the present age
to conveigh certainly the
sense of the precedent,
do, and must consequent-
ly hold it to be an infalli-
ble test, to discern even
matters of Faith: so
tha

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that *ad hominem* this
were strong, if we had
onely the present age.
But surely *Scriptures* and
Traditions are the ade-
quate source of *Christi-*
an truths in the received
opinion of Doctors. And
the *Council of Trent* in
the first Session seems to
suppose it in order to the
general. And truly all
the former Councils did
no less. Neither can I see
that your *Topick* alone
will salve all occurren-
ces, and therefore St.
Paul refers the *Theffalo-*
nians, to his Epistles and
Sermons joyntly : and S.

Irenæus

Irenæus l. 3. c. 4. shews the necessity of both : So *S. Aug.* and the rest.

But by endeavouring to infringe any pretence of a definition, as to this of helping souls in Purgatory before Doomsday, you struck upon a *medium*, which, if not rightly understood, is of an ill consequent.

CHAP. VI.

Charity consists with Purgatory. The various operations of charity. Wherein consists the chiefest penalty of Purgatory.

FOR the purport of your discourse seems to hint at this, that a necessity of retention of souls out of heaven till due *penal expiation* be accomplisht, will enervate the dignity of charity. *Cicero lib. 3. de finibus* saith notably, speaking of Philosophy: *Hu-*
jusmo-

*jusmodi dicere ornare
velle, puerile est : plane
autem, & perspicue expe-
dire posse, docti, & intel-
ligentis est viri.* Your al-
most connatural obscuri-
ty renders you sometimes
to be misconstrued, to
your prejudice. It is true,
that charity, if perfect, is
a sufficient disposition to
glory ; at least as far as
relates to exclusion of
punishment for former
transgressions : which ea-
sily concludes, a soul dy-
ing in that perfect condi-
tion, not to need any
other temporary expiati-
on. But the middle sort

D of

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of Christians, who onely have their concernment in *Purgatory*, according to Saint *Augustine* and the Councel of *Florence*, though they die indeed in charity, yet is supposed not to be so intense, as wholly to dispose their souls for present blisse. And therefore in order to such, the Church asserts further expiation, and penal detention, necessary for a longer or a shorter terme, according to the secret rules of Gods wisdom: wherein though our time is not the measure of spiritual substances

ces, or sufferings, which have no parts to answer to the parts of our time, and therefore are not greater, or lesse, for the extrinsecal, and disparate consideration of a shorter, or longer continuance, precisely as to time; yet their inward necessity of existing in that condition of separation, not only from their bodies, but from the sight of God in the dregs of sin, till God changeth them, is highly penable, as being alwaies present to their intuition, and affliction: whereas in bo-

D 2 dies,

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dies, where every thing is measured by motion, it would be far less, as having succession of parts, than now being altogether, according to the nature of eviternity, which surely renders it incomparably greater, than if it were by one part after another. And though it is indivisible as to its essence, and existence, being spiritual; and therefore cannot be measured otherwise than by a proportionable indivisible measure, as now I will suppose against some others; yet it hath

co-existence with the parts of our time, as *Aristotle* 4. *Phys.* saith : *Idem nunc secundum substantiam differt secundum esse*: that is, although an instant is the same indivisible in order to it self, yet it differs as compared to time. And hence a soul, which hath been in Purgatory twenty years, is truly said to have been longer there than another, which was sepeate from the body yesterday ; and consequently hath suffered the hard consequences of it, even altogether so long.

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If we speculate this a little further, we find, that as indeed the soul being in-divisible, it hath an in-divisible measure; yet as that instant, or measure called *Æviternity*, is alwaies and altogether present; so there is alwaies present in it a priority, which we call of nature. As Agents which are free, in the same real instant, when they resolve to do any thing, have a priority of nature, wherein it is not affirmable, that they do resolve, but are as it were about to do it: and
this

this continues so long, as the real instant it self doth. And therefore *Aristotle* will tell us, that the will, even when it doth decree any thing, it hath power not to do it, that is, as referring to that priority of nature. Whence followes even in your own principles, that the soul, which went to Purgatory many years agoe, is now as capable to have an act which it never had, as then, and therefore it may be as truly said to have an act this day, which it never had; and consequently

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may as truly be said to be changed. But this whole matter is fitter for the Schooles to dispute, then for Chatechizers to instruct in matter of Faith : of which more hereafter.

You seem under a pretence of putting a due estimate upon an abstracted or a Metaphysicated *charity* (for such yours almost seems to be) very much to undervalue her operations in such penal acts, or passions, as holy Church presents to our belief in the dead. Nay, even all other cor-
po-

poral afflictions, and austerities in this life, voluntarily undertaken, you are thought to judge *superfluous* (if not *superstitions*) and derogatory to charity.

You know how far our neighbours have, by urging this, reduced all Christian duties of this kind, to such a pure worshipping of God in spirit, that there is no visible footstep of any old austerities amongst them: and even all these old symptoms of Christianity, are with them by a

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new sort of *Chymistry*,
evaporated.

It seems certain, according to the received doctrine of great Divines, (wherein you doe not wholly dissent) that all souls, which depart from their bodies, in a capacity of Heaven, at their separation, do appretiate God above all, and do heartily desire, that they had never placed any created object in his room; which is, never to have sinned mortally. Which doctrine methinks is consequent to St. Thomas his opinion of infants in

in their first act of reason, applying themselves to God. And this act, as I said, is esteemed naturally indelible in the dead, according to their state, with which is consistent a desire of fulfilling Gods Laws, in order to expiation of former sins: nay, that is inconsistent with it self, without a desire of compliance with Gods ordinances, in this and every other kind. Whence follows, that their sufferings after death, are voluntary, as relating to their former acts of conformity to Gods orders, and

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and the virtual or habitual durance of it ; howsoever by some , so palpable a truth is denied.

The whole universe therefore having been *deformed* in some manner , by our *deordinations*, it must be *reform'd* by our *pennances*. For, according to Divines, *Infligitur pena , ut ordinetur culpa* : and it is so, even following nature. So that the order of the Universe, by Gods original position of causes, exacts this method of us. Therefore there is no necessity, which some are affrighted

ted at so much, to attribute their penal detention to *revenge* in God; (though it is but *questio de nomine*, as diversly taken) since it is consequent to our peccaminous acts, to be liable to it; especially holding, as truth seems to convince, that the reliques of the sinnes themselves, or those very sins, of which the souls were guilty in death, remain till the change of the souls after *Purgation*. Which doctrine is very conformable to *Scotus*; who holds, that *venial sins* after proportionable pu-

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punishment in hell it self,
cease to be ; that is, after
the remorse and punish-
ment, proportionable to
such sin, cease; which, as
I have noted elsewhere,
is Origen's and Gregorie
Nissenes clear doctrine :
for they both seem to ad-
mit that only Purgatory.
I said punishments, for
which we now call pu-
nishments, as to the minds
remorse for sin, in time
of nature we would call
effects of sin, as I shewed,
*de Mundo.**

It true, we have not
injured God in our sins,
who is above, and be-
yond,

yond, the spheres of our most malicious activity ; but our selves are principally endamaged in mortal sins, by losing all title to Heaven , or at least , by diminishing it, as in *venial*. Which losse caused by violation of his Lawes, must be repaired by charity, directing to submit to, and to keep Gods Commandments, according to that Text of our Saviour : *If you love me, keep my Commandments* : whereof one is, to submit to his orders in *Purgatory* , wherein this voluntary due chastisement

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stifement at last will procure remission of those sins, which remain, at the least in their dregs.

Charity indeed hath God himself, under the noblest motives, for its immediate object; but it is exercised, not onely in a naked wishing, or willing well to God, which is to love him; but it breaks out into a hearty compliance with all his orders. Hence *St. Peter, John* the last Chapter, v. 15. being demanded, whether *he loved God?* to his triplicated affirmation was as often subjoined;

nected ; *Feed my sheep,*
&c. So that this love hath
a great extent, though
it alwaies terminates in
God, as it begins in him.
St. *Paul* also, *1 Cor.* 13.
4. tells us summarily, but
pathetically, the further
operation of charity :
Charitas patiens est , be-
nigna est, &c. whence
will follow, that charity
can be exercised, in fol-
lowing any of Gods or-
ders, in respect of the li-
ving, or the dead, as in
those St. *Paul* speaks of,
1 Cor. 15. 29. who were
baptized, that is, suffe-
red for the dead, as
the

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the Text clearly speaks.

It is not then any indignity to charity, that good Christians dying invested with it, should be exercised afterwards in expiation of former deordinations, by their passive compliance with Gods orders; which, dying in charity, they could not but desire. This divine order being fulfilled, and expiation being effected, the soul is rendered, through Gods mercy, capable of her hoped supervestition of eternity.

CHAP.

CHAP. VII.

How a soul, according to others, can change. Of the horror of Doomsday. Whether it is to be prayed for.

I will now suppose that I borrowed principle out of *Aristotles* Schooles, that *the soul is not capable of any change, once separated from the body*, as having not the fancy, whence the changes were occasioned. Which doctrine although I have taught in my *System*, and
so

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so do *St. Thomas* in his School, *Henricus de Gandavo*, and others, as to natural causes; yet it will not reach so far, as I conceive, as to build a consequence, so remote from the common sense of Christians, as this of all soules, which do not immediately go to Heaven, or to Hel, their prestolation of the last day in Purgatory, and that then upon the reunion of their bodies, our blessed Lord shall represent to our corporal eies his most blessed humanity : of which he made us not capable during

during our long expectation in the soules separation : upon sight whereof they shall fall into raptures of divine love, &c.

The whole complex taken altogether , is the product of a great wit, possessed of much learning, and, if kept within the Schooles (as we use frequently impossible suppositions) might exercise wits with profit, and applause, as I believe was intended : but where it toucheth upon a noble particle of our *Religion*, as here, the putting it into a vernacular Idiom is
dange-

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dangerous, and against
the *Council of Trent*, in
in this particular, *Sess. 25.*
Apud rudem verò plebem
difficiliores, ac subtiliores
questiones, quæque ad e-
dificationem non faciunt,
& ex quibus plerunque
nulla fit pietatis accessio,
a popularibus concionibus
secludantur: incerta item,
vel quæ specie falsi labo-
rant, evulgari, ac tractari,
non permittant, &c. This
comes home. We are for-
bidden to move these
questions in English.

Prayer for the Dead, as
for such as are helped by
it, being in an indigent
condi-

condition, is one of the most universal, most constant, and most solemn practises of *holy Church*, as all Monuments declare: which by this your speculation is rendred, speaking really, of no use; as being resolved by you onely into a Prayer for *Doomsday*: which will be terrible, whensoever it cometh; as holy Church intimates in the *Sequentia*: *Cum vix iustus sit securus*; and *quantus tremor est futurus*. I am sure S. *Hierom* had a formidable apprehension of it, when he saith, *He*
heard

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*heard perpetually the fear-
full sound of the trumpet:*
and you hear how holy
Church describes it, even
in order to the just, in re-
spect of whom, S. Paul in
the 10. of the Hebrews
calls it, *Terribilis quædam
expectatio judicii*, a ter-
rible expectation of judg-
ment : and hence S. Hil-
larius in Psal. 113. *Quo-
modo desiderabile potest
esse judicium, in quo nobis
est indefessus ille ignis ob-
eundus : &c.* How can
that day be an object of
our Prayers? &c. The
very Saints themselves
must passe through that
last

last fire, but as silver and gold : which can stand against the severe test : & this being done , they must be Judges of us sinners. The Apostle saith both. Out of which if we weigh the inexplicable severity of that day, *Desiderare quis audebit?* who, with S. Hilary, dare pray for it ? and yet your main position is, that this is only prayed for , and that, till that great day, the Saints, though in an indigent condition , are not capable to receive any *refrigerium*, or ease, as the Fathers speak , and

E

ex-

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expressly prayed for in all the Churches Liturgies. Which is indeed a comfortlesse *tenet* to all Christians ; and it toucheth too near upon the *Church*, and her doctrine, though most Sectaries will applaud it.

Shall I tell you how near it presseth upon this Article ? Truly (besides what I said in the former Chapters) I know not possibly, how to render *the prayers of holy Church for the dead*, of any considerable use at all, as applied to , and for them, either in particular, or in
gene-

general, as they are *con-*
distinct from the faith-
ful living. I spoke before,
that this *tenet* renders
prayers for particular
dead persons useless, as
not at all correspondiug
with the design of their
friends, which evidently
was, and is intended by
all, in order to obtain-
ing of ease and relief of
such souls, for which they
pray. But now by further
weighing the necessary
consequences of this *te-*
net, it seems evidently to
conclude, all prayers for
the dead, in effect useless,
even as offered in gene-

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ral, or for all in general,
as well as for particular
persons.

The reason is ; first, because if we pray only for the general Resurrection, (as you say) this concerns them not any more, nay, less, as being dead, than if they were living : because they are already sure of a happy resurrection ; & in some degree, though yet in a state of punishment, as it were already possessors of it, or at least, upon entering into it.

Secondly, the concernment of the general resurrection, in order to

Hea-

Heaven , is so urgent in respect of the faithfull living , and being yet wholly in the clouds , in respect of our knowledg, or any certainty of it , that our Prayers in true charity, ought to be far more fervent & constant, for all the faithful living, as being in more necessity, than for the dead, or at least , for them both together, if this be all we are to pray for, by the Churches definition.

Whence methinks it concludes, that the Article of praying for the dead, either for particu-

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lars or generals, is upon very slight grounds pressed, and observed by holy Church in your principles, surely they convince, that the same prayers which are offered for the dead, ought to be offered, either for the living and dead together, or else principally for the living. Whence follows, that there is no need at all of this article, referring to the dead, as I said, condistinct from the living; if there be no hope of present reliefe or release, till the general resurrection. I do but give
you

you a hint , that you may further reflect upon it. This done, I proceed to the ground it self of your assertion.

Indeed the great Masters of the World , and of the Schools , *S. Augustine* , *Alexander Hales* , *S. Bonaventure* , *Scotus* in his book *de anima* , and many other eminent persons, not esteeming themselves to desert *Aristotle* , teach us, the souls have a natural capacity of som change without the body.

One ground is , they conceive the impossibility of change to be deri-

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ved originally from the negation of matter (which *Aristotle* asserts *principium corruptionis*) which is supposed to accompany all spirituell things: but if materiality be consistent with the limited simplicity of our souls, as they endeavour to prove in *Aristotles* principles; since they have *individuation*, and some *composition*, in their separated state from the bodies, as they conceive to be clear in *Metaphisical* speculations: which if true, their consequence is easie for what relates to the nature

ture of the foule.

Do you examine this :
it wants not great weight,
even the force of *Demon-*
stration, in their judge-
ments.

Again, S. Bonaventure holds *Æternity* to have a sort of divisibility; which I shall explicate in due place: his reason is, because otherwise it will argue souls, and Angels to have actually infinite duration, being their duration continues *in infinitum*, as all suppose, which he esteems a great absurdity to assert of any finite thing; as arguing infinite

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vertue to require infinite durance *together* : which will conclude them to be infinite in essence ; which is against all our suppositions.

In the same manner will as easily be concluded, that a separate soul hath actually an infinite knowledge of things ; since the instant of æternity, which is immutable, and *altogether*, continues *in infinitum*, and consequently hath infinite objects present : of all which the soul actually, and by its con-natural power, produceth

ceth knowledge together : which argues infinite vigor.

St. *Bonavent.* and the rest , esteem both these repugnant to a creature ; though you should say, that each is derived from God : for still it stands that the soul from its own nature , though derived from God, is *infiniti vigoris* : which *Aristotle* justly appropriates to God. Examine this, and weigh well , whether it doth not imply contradiction ?

I assure you that these prest home , will sooner
be

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be heightned to a *demonstration*, than most of those, which are urged for the contrary, with loud intonations of *demonstrations*. But if in *Mathematicks*, which are rendred pervious to our senses, we cannot reach to *demonstrations*, but upon swallowing many suppositions without proof, what can we vain-gloriously boast of, in these remote objects?

Its true, that a soul separate, cannot produce new habits in it self by acts, as now we do, by reason it hath all possible

ble disposition already, as being determined by nature to it; yet it is consistent with its *æviternity*, that the soul have some new acts, at least in order to supernatural objects. Thus far *S. Thomas*, *Scotus*, and all agree; as Angels in holy Scriptures are recorded to have had in divers occurrences.

St. Thomas, *Henricus*, and others, to make this good, invent a sort of time; which they call, *tempus discretum*, (though *Aristotle* never heard of it) to measure them by,
that

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that is, where there is not a continuation by parts, as in our time, but each instant followes without ties. But I think there is no need to explicate one obscurity by a greater: for indeed it is hard to conceive what one indivisible added to another, will have for the *quotient*, but *punctum*; which will leave us where we were. And therefore staying in this rode, I think it clear, that the souls have acts; and that, according to their natures, they are measured by *æternity*, in its proper sense; as

Scotus

Scotus, and the rest, teach: though *Aristotle* out of a false principle of the souls absolute dependance upon the *Fancy*, denies a separated soul to have any act at all: but *Avicen* saith better, following *Platoes*, and, as he contends, *Aristotles* doctrine, as I have done in the *System*, that the soul hath the species of all things within it self.

Others conceive, that without them, it hath actual knowledge of all: and therefore, as to natural objects, the soul in state of separation hath know-

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knowledge of all ; and
consequently (as they
think) is easily proved
not to be subject to
change in them : and
which is very considera-
ble, Mr. *White* goes no
further, l. 4. lect. 4. *Con-*
stans itaque est, nullam
mutationem ex natura vi,
in anima separata posse
existere.

CHAP.

CHAP. VIII.

*Whether a soul can be
changed by God, and
how, in Purgatory?
The true state of the
controverſie explicated.*

BUt when we ſpeak of
the ſoul in *Purgatory*,
we ſpeak of a ſupernatu-
ral condition: in which
caſe, notwithstanding its
ſpirituality, it is movea-
ble by objects of a ſupe-
rior order, (neither do I
remember, that Maſter
White queſtioneth this)
of which it hath not con-
naturally

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naturally any *species*. Neither doth the production of any thing to a being after it had none, hinder it from being spiritual, or æviterual : else Angels, and our souls created in time, though not successively, or in the parts of time would miss of both.

For example: what repugnance is there in the soul to be moved, if God shall please to present his blessed humanity to it in the state of separation, as well as when it is again joyned to the body ? truly I doubt not, but it would

would produce a far more noble, and more intense act, of the love of God in its separation; being far more powerful then, when it is united to the body, when it works onely by help, and order, of the fancy: as it must doe according to course of nature, at the first apparition of that blessed object; being the soul is supposed not to be yet beatified.

I see not that spirituality renders the soul incapable of that happiness: and it is certain, that *St. Paul* thought it
not

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not so : whence he cries:
Sive in corpore, sive ex-
tra corpus, nescio. He
 would have known, if his
 soul *extra corpus*, that is,
 in her spirituality, had
 repugned to the vision.

If it be replyed, that
 this is supernatural.

Is it not so, that the
 soul at last is reunited to
 the bodie; when you
 conceive it shall love
 God more intensely? Nay
 is it not so, that all ill
 affections, which it carri-
 ed out of this world, shall
 remain till the reunion,
 and then be abolished?
 What natural *reason* will
 reach

reach this? Nay, what principles of *Religion* will *teach* us, that the souls of good Christians (for so they must be) shall be detained in *Purgatory*, so many ages comprehended in æviterenity, as till Doomsday to no effect in order to the souls; since the very dregs of sin, with which they parted from the bodies, and their ill affections, are not at all corrected or purged, by occasion of that state, but remain till after the reunion in all their degrees of intention? so that their remain-

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remainder there, seems uselesse, & indeed purely vindicative: against which you much insist.

Again, the whole state of the soul here treated, is supernatural, that is, under another *series* of causes, then being with the body. That the soul continues in the state of sin, or dregs of it, wherein it is at the time of separation, and in a continual remorse, or sting of conscience, according to that of St. *Luke*, c. 18. to the rich man: *Recordare, quia recepisti bona in vita tua*: Remember what

what good things thou receivedst in thy life. Also in a most afflictive, and almost a vexatious desire of *Heaven* : from which, as they know, sins, or the dregs, retard them. All this is natural to it : but that this state is temporary, and relating, or tending, to a change of eternal felicity ; and that it is *pænal*, that is, *inflicted*, as such, is above nature. (I meddle not here with, what other punishments, do, or may, accompany this state.) No wonder then, if in this supernatural condition,
it

it hath, when God pleaseth, these supernatural visits, by wayes, which we know not; in which, the soul is subject to mutation: this I conceive sufficient for the matter here treated, which is, the souls change in order to Heaven.

To deny this to the souls, is not to call in question their naturall power, in which we are already agreed, as to the negative; but Gods power, in order to them, which in our conference you granted.

Where-

Whereas it may be objected, that still here is no diversity of parts, as an *Agent* and a *Patient*, in an indivisible soule: which is required in all actions, even to avoid contradiction.

To this is replied, according to *Aristotle*, 3^o. *de An. versus fin.* as *Roger Bacon* and *Gulielmus Parisiensis*, and others, interpret him, that God is therefore, as *intellectus agens*, who illuminates our understanding by a spiritual light, as the Sun doth our sight, in order to bodies; and so actu-

F

ate.

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ates it, in order to knowledge of things, whereof it is capable : and therefore he saith, that *intellectus agens* is separated *a possibili*, substantially; and that it knowes all things ; and that it is alwayes in act, &c. which are proper to God, as they think : and indeed to make the understanding to be *agens* and *possibilis*, it is a riddle, being it is to make it *Agent* and *Patient* to it self, although indivisible.

CHAP. IX.

The state of the Question further explicated. The difference between an instant of time and eternity declared. The resolution of the Question fully given, as to change of souls.

IF you ask me, how a Soul, by the power of God can be chang'd, from a not knowing to a knowing, in the same instant, without contradiction?

I answer first, that our souls are indeed indivisible in their essences; as

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not having quantity ; &
in the production of their
acts , or operations, in
state of separation ; as
being not done by moti-
on : they are also indi-
visibile in their durances ;
or the measures of their
durances are indivisible ;
that is, not by parts : with
which is consistent , that
their measures are not
instantaneous, as ours are ;
but are capable, and dis-
posed, upon Gods conti-
nuated , and, as it were,
connatural influence , as
the beames in respect of
the Sun , to include the
whole presentiality of æ-
ternity,

ternity, by reason that the length, or shortnesse of duration doth not at all change the measure in it self; provided that it be altogether.

It is therefore a great disproportion, rather a collusion, to argue from the consideration of an instant of our time to æternity: they both agree in this, that they are indivisible; that is, they are not capable of succession of parts: but the reason of this in each is wholly different.

The instant of time is therefore so, because Phy-

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sically speaking, it is nothing else but a negation, or termination of something, and hath therefore no duration at all. *Atom*, or æviterinity, is not capable of succession, as being, as the former is, indivisible, and altogether, but yet hath infinite durance, according to the way expressed, virtually including infinite instances, according to which it is conceivable to have mutation without contradiction; because its durance or existence now, though altogether, or not by parts, is not by
virtue

vertue of the same conservation, or influx, it hath from God, as applied before; but it hath, in a manner, a new dependancy of him, else both it, and its measure would cease to be: this is both *Scotus* and *S. Bonaventures* solid way of explication of this abstruse difficulty. And truly I believe *St. Thomas* and *Henricus* their *tempus discretum*, well weighed, will fall into it. And verily *Æviterernity* seems in this to differ from *æternity*, that it doth not necessarily involve an

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impossibility of ceasing
to be, or of requiring a
continuated, or, as it
were, a new dependance
of the divine influence,
without which it would
cease: Whereas, what-
soever is essentially *æter-*
nal, is repugnant to any
imaginable change; and
therefore it can onely be
asserted of God.

I could answer second-
ly, that in the operations
of Angels, or souls con-
sidered as to the simple
notion of their *æviterni-*
ty, there may be succes-
sion, or mutation, with-
out contradiction (which

Scotus

Scotus grants without restriction.) My reason is, because the assertion, or negation of any operation, is in respect of divers instances, or *æviternal* measures.

For example, the existence of a soul is its own measure, as not being distinct from it: the operations have, or are, each theirs, as being indivisible, as well as the soul. Hence, although the soul, as to *essence* and *existence*, is immutable, as naturally its measure is; and so each operation is, whilst it is, or its *ævum* is: yet

F 5 the

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the soul, as to operation, or under operation, may, without contradiction, admit some change, as lying under other *æviter-nities*, or measures, which accompany the *Acts*, as I have said. Whence follows, that the soul is not rightly said to be *not knowing*, and *knowing*, in the same, or in order to the same *instant*, or *ævum*; but it is *not knowing*, as measured by the soul's own *ævum*, and it is *know-ing*, considered as to the measures of the *Acts*, which as I declared, must be distinct from that of
the

the Soul : and hence it may have new *Acts*.

Thirdly, I answer, that rightly putting with *Scotus*, that *Ævum*, or how you will call the measure of Angelical, or *Animastick* Natures, is not distinct from the things measured. You know in bodies the measures are extrinsecal, as being from the motions of the bodies of the Heavens, but here is no such extrinsecal *Gnomon* in respect of spiritual substances. We need not therefore seek, whether they may have succession of
Acts

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Aſs in one instant, to avoid contradiction, which so much affrights us: but we onely are to look upon the nature of the *Aſs* themselves, whether there is no implicacy in them to co-exist with one another, or to succeed each other? Which sure there is none imaginable. Neither do you alledge any here. It is not hard then to conceive, that a Soul hath many *Aſs*; since also, as I said above, an *ævum* can co-exist to an infinity of *instances*; namely, as long as an Angel continues.

I hope, out of all this I may safely conclude, that a separated soul may have *mutation* in its *Acts*, especially as *S. Thomas* speaks 2. 2. 9. 58. a. 11. *Quantum ad ea, quæ eis divinitus revelantur, nihil prohibet, intellectus Angelorum esse in potentia.*

My solution therefore is, that the Angels, or Souls, without contradiction, are capable of revelations, or whatsoever motions from God, that is, in any supernatural way; in order whereunto nothing hinders them
to

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to be changeable, and
this, as I said, is sufficient
for our principal assertion
of the souls capacity
of *change*, in *Purgatory*.

To this may be ob-
jected, that the *soul* is a
pure act, as admitting no
composition; and there-
fore the *acts* are not dif-
ferent from the essence,
and therefore not muta-
ble.

It is as easie replied,
that it is repugnant to
the nature of a creature
to be that, which Divines
call a *pure act*, first as ha-
ving a *potentiality* to a
not being, and having a
depen-

dependance upon *composition* ; or having some actual *composition* , or *componibility*. Also to have been produced out of nothing, carries with it a defect of that *simpli-*
city, which is a *pure act*, as having necessarily a *quo*, and *quod*. And truly in this very thing, an Angel (which is the noblest of creatures) differs from God, that it is not its *own act*, and therefore in a *potentiality* to *acts*: which can not be said of any but God. This is as to the *general*.

Besides, the considerations

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rations of a soul, render
it far inferior, as being
compounded Metaphy-
sically, which is real. Be-
sides, as cannot be deni-
ed, it is ordinable to a
Physical composition, as
to be a part of the *com-*
positum, or whole man:
which excludes the being
a pure act: for *matter*,
and *forme*, are therefore
not simple enough, as to
this (though otherwise
simpliciter simplices, as
Scotus speaks) because
they are *componible* be-
twixt themselves.

Being advanced thus
far, you will give me
leave

leave to tell you, that I do not conceive it to be out of ignorance of the nature of a soul (though it is thought so) that all Divines grant this sort of *mutability*; which is consonant to holy *Scriptures*, *Councils*, *Fathers*, all *Schoolmen*, and *Christian reason*, but it is rather out of a *non advertence* of the inconsistency of holy Churches doctrine, confirmed by universal practice of relief of souls out of *Purgatory* before the great day, that now the contrary is so much pressed by some,

as

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as not considering their subjection to Gods powerful mercy.

A modest man would rather say with St. *Augustine*, treating almost of this matter, for it is in his treatise of the *Divination of Divels*, cap. 6. *Rem dixi occultissimam audaciore asseveratione, quam debui* : I have been more bold than wise to speak confidently in these remote subjects. Let us therefore return to the souls proceeding in *Purgatory*. For as to the other objections (which ordinarily are al-
ledged)

alledged) they have more
Water, than *Salt*.

In order indeed to increase of *Charity*, the soul hath in *Purgatory* some *disposition*, as being already *invested* with it; but by reason first, that it is *extra viam*; by reason also of the *dregs*, which cause, and accompany its present condition, it is not expeditely disposed, but at length, according to Gods orders, by presenting forceably some supernatural object, or motive, or some other way, the obstacles are removed, and
the

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the soul easily intended
to such a *charity*, rather
charity to such a degree
is intended in the soul;
which joynes it to glory;
each by waies unknown,
as being unnecessary to
the Churches present
condition, to know Gods
waies in the souls relief;
importing nothing to the
advance of *Piety*; which
as you will confesse, is the
border of revealed truths.

CHAP.

CHAP. X.

Scriptures, and Traditions, must be obeyed. How one can satisfie for another. Whether, and how, other vertues, besides Charity, avail towards Heaven.

THat learned persons use their abilities to declare the true sense of *Church-customes*, where there may be mistakes, is the office of *Christian Divines*, and highly worthy their endeavours: and the *Council of Trent* enjoynes

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enjoynes Prelates to do it
in this particular, as St.
Thomas, St. *Bonav. Scotus*,
and the rest, do. But
to call general, old cu-
stomes themselves into
question, or to bend them
to our speculations, is,
in St. *Augustines* esteem
(*ep. 118.*) the greatest
madness in the world.
His words are, *insolentis-*
sima insania est. His rea-
son is, because, *Quæ uni-*
versa tenet ecclesia, ab A-
postolis præcepta, be-
ne creduntur, quanquam
scripta non reperiantur;
as he rightly teaches a-
gainst the *Donatists*, l.
5. c.

5. c. 23. It is enough, if holy Church avoucheth any thing : yet you press this so far, as you seem to censure the publike sense of all *Christians*, of *novelty*.

St. *Augustine*, and St. *Hierome*, when they happened upon any Texts of Holy Scripture, which they found too hard for them (which was frequent) they imputed it to *their* want of *reason*; and not to the *Scriptures* want of *Truth*. Hence St. *Hierome* Q. 8. *ad Algasi- am*, speaking of St. *Pauls* Epistle to the *Romans*,
saith :

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faith : *Totus hic Apostoli locus, & in superioribus, & in consequentibus; imo omnis Epistola ejus ad Romanos, nimis obscuritatibus involuta est.*

The whole Epistle was above his reach, yet he durst not, in the least, question the *truth*, but confest his own *weakness*, and besides many other places, in his thirtieth *ep.* which is, to *Oceanus* speaking of *Fabiola*, her pious desire to understand some passages of holy Scripture in the book of *Numbers*, he tells her questions to him: To which

which, he thus recounts his answer. *In quibusdam hæsitavi, in aliis inoffenso pede cucurri, in plerisque ignorantiam confessus sum.* He confesseth he was not able to salve the propofals, even of a woman, by reason of the intricacies in the holy Text, yet he submits to all. And no less in holy Churches Traditions, or universal customs, as you have heard St. Augustine, whereof this is one.

Most Christians therefore having not at their deaths (as is supposed)

G

fo

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so *intense* a *charity*, as could perfectly ordinate their faults (as *Martyrs* and great *Saints* are justly believed to have) hence after this life (that every *coinquination*, as St. *John* speaks, may be expurged) they are exercised in a due *satisfassion*, in conformity to Gods orders, before entrance into Heaven. Which though *formally* can onely be performed by themselves, yet *equivalently* by *satisfaction* tendred by the *Church Militant*, and her children, it may be estimated

ted *Theirs* , as all Courts of Justice , especially where there is a commixtion of *Mercy*, as in this case , will admit. Although I know no *Law*, or exprefs *institution* of God for this, whereby it may be expected in rigor of justice, or *ex condigno*, as we speak , *That one mans Act* , shall be accepted for another , but *onely by way of Petition, and impetration* ; which the children of holy *Church* use, especially for the *faithful departed*.

When therefore all Christians, even from the
G 2 time,

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time, when charity it self
in our blessed Lord
dwelt amongst us, did,
and do, acknowledge
Christian Religion to be
a *pœnitential*, and *humble*
Religion, as the Roman
Persecutors exprobrated
to our Primitive Mar-
tyrs; they did not, nei-
ther do we, prefer exter-
nal Penances, and Humi-
liations before *Charity*,
the Queen of Vertues:
which only amongst The-
ological Vertues stands
the shock of Eternity, and
which qualifies, and en-
hances our Acts, in order
to it; insomuch that al-
though

though *Prayers, Fasting,*
or *Alms-deeds*, do avail,
in order to Heaven, and
for *satisfaction* of sins, as
the *Council of Trent*, *Ses.*
14. declares ; yet it is re-
quisite, that they be com-
manded , or ordered by
Charity ; though the wise
Council doth not expref-
ly determine this. There-
fore we all desire, accor-
ding to the Laws of God,
that *Charity*, which is *free*,
according to the Apostle,
may not be *straightned*
in its operations ; but, as
circumstances invite , let
it be imployed ~~a~~ one,
by curing souls ; in ano-

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ther, by curing bodies;
 in a third, by corporal
 Pennances; in a fourth,
 by suffering *for* the
 dead, or *in* the dead, by
 suffering for themselves,
 in each, according as the
 Spirit of God directs. As
 in the *Collations of the*
Fathers, Col. 14. C. 4.
Nestorius the *Abbot*,
 speaking of his Religious,
 saith: Some choosing
 the care of the sick;
 some begging for people
 in misery, or teaching
 the ignorant; or giving
 alms to the poor, &c.
 were every one glorious
 in their severall pieties:
 so

so that they were pieties,
that is operations of *Cha-
rity*.

CHAP. XI.

*How corporal afflictions
can satisfie for sinnes?
Whether a probable O-
pinion may be follow-
ed?*

IF we admit not this,
we shall with *Erasmus*
his Version, content our
selves with his *μετανοειν*
that is, if wee will,
for the future com-
mit no more Theft,
Adultery, or the like,
there is no need of wear-
G 4 ing

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ing sackcloth and ashes,
fasting, or any peniten-
tial works, though flow-
ing from Charity, to
take away the dregs of
sin, and so appease God
offended for them; a-
gainst all Scriptures, and
sense of all Christians:
which is indeed *Calvin's*
Libertinism, never known
before in the world, nor,
as I presume, by you in-
tended: expressly also
against the *Council of*
Trent, *Sess. 13. & 14.*
which I entreat you to
peruse; for it condemns
with *Anathema* to say,
that *Fastings, Prayers,*
and

and Alms, or other pious works through Christ, do not satisfie for temporal punishment due for our sins; that is, after the guilt of them is taken away by the Sacraments.

I do not say this, as if corporal austerities, or indeed any thing else of ours were in their own natures proportionable satisfactions in order to God, for our violations of his Laws; but as all sins, even those which are purely mental, or that have not proceeded further than the will, are truly, even in *Aristotle's*
G 5 grounds,

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grounds, operations of the whole man; for, *Actiones sunt suppositorum.*

Thus far Reason will carry us, that even the Body should be *instrumental* in abolishing those guilts whereof it was *partaker*, and sometimes a shrewd *Suggestor*.

Whereupon we know, the most speculative Divines, as *Scotus* his School, and *Cajetan*, with many others teach, that even *the sensitive*, that is, *the corporeal part of a man*, hath a capacity of venial sin in it selfe; and as of sin, so of goodnesse.

Whence

Whence they rationally teach, that a man, who doth not onely intend, but effectually giveth Alms, or the like, doth add a degree of goodnesse, and consequently may hope for a greater reward, than if he had contained himselfe within the bounds of his Will.

Whence will further follow, that *corporal afflictions*, even in themselves, may properly serve as *emanations* from a soule afflicted for sin, or as *exercises*, of which the body is only capable,
flowing

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flowing from the love of God, as surely they are, in a true *contrite spirit*.

And in this kinde in holy Writ, they are by true Penitents sometimes voluntarily undertaken, other times by Gods orders inflicted, and accepted, in order to remission of sins; and this not alwayes miraculous, as the Texts of holy Scriptures shew. If it were miraculous (as sometimes it is, and you have well pondered,) it is so far from enervating, that it demonstratively confirms
Gods

Gods acceptance of the Churches Doctrine and practice, as to *corporal afflictions*, to the end assigned: as is also clearly shewed in the place quoted of the *Council of Trent*: as also *Sess. 6. c. 14.*

And hence holy *Church* by Gods orders injoyns *sacramental pennances* (these I know you do not reject) which are deletory of the dregs of sin, that is, they may exercise the soule in *intending* Charity infused by God upon sorrow, and the efficacy of the Sacrament.

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ment. By which means is often wrought an absolute extinction of sin, that is, even of those *veleitics*, which frequently trouble us after the height of our former mortal malice, by help of the Sacraments (derived from our blessed Saviours Passion) was extinguished and pardoned.

As concerning some seeming excrescencies, which you, and some others carped at, and the like Sir *Thomas More* also jested at, I believe no judicious Catholique wil pretend,

pretend, that they have strict acquaintance with Church Orders, but are onely a sort of *begottery*, into which, Devotion, not well regulated, easily degenerates. But you must not, under this pretence, laugh at all inferior sorts of *Piety* and *Devotion*, which are to be proportioned to each capacity.

I conclude as to this with St. *Augustine*, l. 12. *de Civit. c. 15.* treating of Angels : *Vereor ne facilius judicer affirmare quod nescio, quam docere, quod scio.* I had rather be
not

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not knowing, with submission to holy Churches orders, than swell in a vain opinion of my knowledge, in prejudice of the least of them. And this must be, except we would hear from the spirit of God, *id est in adinventionibus vestris*: ye have left me, and walked in your own inventions. Christian Religion doth not receive strength, by the weaknesse of our reason, but our reason is elevated by the strength of Christian Religion. And therefore how apparent soever it is, it must

must vail bonet, if a contest be interjected.

And therefore Master *White* in his *Controversie-Logick*, and his fourteenth reflection teacheth thus, consonant to *Vincentius Lirinensis*, speaking of *Origen* and *Apollinarius* their failings, and falls: *How mean & pittiful a change it is, to fall from the splendid authority of the whole Church, to the obscure authority of a private Doctor be he what he will.* Surely it deserves an *Ægyptian Pyramid* to perpetuate it against
all

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all innovations, and particularly, against this which we have rejected.

Yet there are a sort of *Opiniators*, as *Cicero* calls them, who fancy each strong fancy of theirs, to be *demonstrations*: to which all, who will not incur the note of ignorance, must subscribe, as well in *Morals*, as in questions, touching faith.

Whereas *St. Augustine*, *l. i. Retract. c. 21.* disputing learnedly, and largely of the sense of our Lords words to Saint Peter, *super banc Petram*, &c. concludes

cludes thus : *Harum du-
arum sententiarum, quæ sit
probabilis, eligat lector.*

Antiquity then did not
disallow probable opini-
ons : nor presently fan-
cy their own conceits to
be *demonstrations* ; much
lesse forbid others to fol-
low such, which they
judged *probable*. Which
is now too much cryed
down, and truly as to
Morals, I conceive I have
demonstrated in my *En-
chyridion Dial.* that pro-
bability is enough.

CHAP. XII.

The designe of this Treatise.

WHereas you say, I dare not assert the contrary opinion of the *souls* continuing in *Purgatory*, till the day of judgement to be *Heresie*.

It is easily replied, first with *Bellarmino*, that to prescribe any term to particular persons, and much more to the general, that is, to determine months, or yeares, *non nisi temerè definiri potest*,
it

it is a great temerity ;
because , as he saith so-
lidly , it is *resincertissima* :
there is nothing more
uncertain in all Christian
principles. For indeed
here is neither *reason* , nor
revelation to conduct us.
He spoke upon occasion
of *Scotus* his opinion ,
who thought , according
to the measures he made
of Gods *mercies* , that none
would stay in Purgatory
above ten years. Which
weak ground brought *O-*
rigen into his error , of
promising a period to the
pains of Hell. Thus great
wits , still produce by
strength

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strength of fancy, new grounds, and thence often new errors into the Church; but to assert a detayning all *soules* in *Purgatory* till *doomes-day*, notwithstanding the Churches *Suffrages*, *Alms*, and *pious helps*, is, for ought I can see, a *novelty*; and if so, it is easily proved to be a falsehood: for amongst the ancient, *νενοδοξία*, and *ἡπεροδοξία*, were almost equal crimes, as accompanying each other.

To what you demand further, it is easily rejoyned from our blessed Saviours

viours example : *Quis
constituit me Judicem?*
I am no Judge of Con-
troversies. That is re-
ferr'd to S. *Peters chair*.
Therefore I dare not
indeed presumptuously
censure other Catholike
Doctors opinions, whose
persons, and learning I
justly reverence. Keep-
ing my self therefore
within the bounds of the
Schooles, my design is
onely to vindicate the
Churches Doctrine, and
constant practise (as
I am able to under-
stand it) from *ignorance*,
and *Novelty*. In this
none

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none can justly blame
me. Neither ought any
to conceive themselves
to be particularly con-
cerned in it ; the rather,
because I do not believe
(when they speak clear-
ly of their long *Purga-*
tory) that they intend
any further, than in order
to *natural causes* : in re-
spect of which , as the
Souls are not capable to
be changed , as you lear-
nedly , and truly teach,
after , and with Mr.
White ; so by force of
such , or by order of
Nature , they cannot
change their posture from
Purga-

Purgatory to Heaven:
which is a great truth.

If any will go further,
I say with St, *Paul: Non se
didici Christum*: I must
leave them: yet with St.
Hieroms Proviso, in his
Dialogue against Pelagius,
l. 3. *In dogmatibus disse-
rendis, non persona, sed
causa querenda est.* I
touch no mans person.

Scotus teacheth his fol-
lowers, (treating St. *Cy-
prians* case) to be modest
in their *tenets*, conceiving
there may be venial sin,
in being too forward, or
heady, even before Cano-
nical declarations, or de-

H termi-

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terminations: and St. Hierome, *Apol. l. 2.* saith: *Si quæstiones de animæ statu in Urbe commotæ sunt, quæ est ista quæcrimonia vel querela, quæ utrùm recipi debeat, Episcoporum iudicio derelinquitur?* This must be decided by Bishops: chiefly by the Bishop of Rome: as he teacheth against *Ruffinus* in the same *Apology*; and in his 67 *Epistle* to *Theophilus* he saith notably: *Scito nihil nobis esse antiquius, quàm Christi jura servare, nec patrum transferre terminos, semperque meminisse Romanam fidem.*

dem, Apostolico ore laudatam ; cujus se esse participem Alexandrina Ecclesia gloriatur: We must all glory to submit to the decisions of *Rome*, when Patriarckes themselves are taught to do it. According therefore to our friends desire, I onely let him know, for prevention of mistakes, what I have learned in *Scotus*, and *St. Thomas* their Schooles ; and what was the substance of our amicable Collation; in nothing (as I hope) violating the lawes of true Christian friendship; which I hold sacred,

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as being consistent with
that well measured Gra-
dation : *Amicus Plato, a-*
micus Aristoteles, magis
amica VERITAS. Which
method, as you know,
was religiously observed
by learned Sir *Thomas*
More, in his sharp con-
gresses with *Tindal*,
when he objected his
great friend *Erasmus* his
version (reduplicating in
vain the notion of a
friend) against the sense
of Holy Church.

F I N I S.